

The Manifesto.

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No. 2.

THE FOUR DISPENSATIONS. No. 2.

ELDER JOSEPH NEACHAM.

Let no man deceive you by any means for that day shall not come, except there come a falling away first; and that man of sin be revealed, the son of perdition. 2 Thess. ii., 2.

And it was given unto him to overcome them, and power was given him over all kindreds, tongues and nations. Rev. xiii. 7.

And this is the state Christ prophesied the world of mankind should be in at his second appearance.

And as it was in the days of Noah, so shall it be in the days of the son of man.

Even so shall it be in the day when the son of man is revealed. Luke. xxvii., 26, 30.

Plainly referring to his second appear-

ance to consume or destroy anti-christ, and make a final end of sin, and establish his kingdom upon earth; but the revelation of Christ must be in his people, whom he had chosen to be his body, to give testimony of him and to preach his gospel to a lost world.

Fourth Dispensation.

THE fourth dispensation or day, is the Second Appearance of Christ, or final, or last display of God's grace to a lost world, in which the mystery of God will be finished and a decisive work to the final salvation or condemnation of all the children of men, (which according to the prophecies rightly calculated, and truly understood, began in the year of our Savior Jesus Christ, 1747.) See Daniel and the Revelations. In the manner following.

1st. To a number, in the manifesta-

tion of great light and mighty trembling by the invisible power of God, and visions and revelations and prophecies; which have progressively increased with administration of all those spiritual gifts that were administered to the apostles at the day of Pentecost, which is the comforter that has led us into all truth, which was promised to abide with the true church of Christ unto the end of the world, and by which we find baptism into Christ's death.

Death to all sin, become alive to God, by the power of Christ's resurrection, which worketh in us mightily; by which a dispensation of the gospel is committed unto us; and woe be unto us if we preach not the gospel of Christ.

For in finding so great a salvation and deliverance from the law of sin and death in believing and obeying this gospel which is the gospel of Christ, in confessing and forsaking all sin and denying ourselves and bearing the cross of Christ, against the world, flesh and devil, we have found repentance of all our sins, and are made partakers of the grace of God wherein we now stand; which all others in believing and obeying, have acceptance with God, and may find salvation from their sins as well as we; God being no respecter of persons but willing that all should come to the knowledge of the truth and be saved.

Thus we have given a short information of what we believe of the dispensations of God's grace to mankind, both past and present; and in what manner the people of God have found justification, or acceptance with God, which was and is still in believing and obeying the light and truth of God, revealed or made known in the day or dispensation in which it is revealed: for as the wrath

of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness or live in any known sin against him.

So his mercy and grace is towards all them that truly fear him, and turn from all their sins, by confessing and forsaking and repenting, which is the way and manner in which all must find the forgiveness of their sins, and acceptance with God through our Lord Jesus Christ, or finally fail of the grace of God, and that salvation which is brought to light by the gospel.

But to conclude, in short, as we believe and do testify, that the present gospel of God's grace unto us, is the day which in the scripture is spoken or prophesied of, as the second appearing of Christ to consume or destroy antichrist, or false religion, and to make an end of the reigning power of sin (for he that committeth sin is the servant of sin and Satan) over the children of men; and to establish his kingdom, and that righteousness that will stand forever.

And that the present display of the work and power of God will increase until it is manifest to all, which must be done in due time; for every eye shall see him, and he will reward every man according to his deeds, and none can stand in sin or unrighteousness; but in that righteousness which is pure and holy, even without fault before the throne of God which is obtained by grace, through faith in obedience to the truth of the everlasting gospel of our Lord Jesus Christ, in denying all ungodliness and worldly lusts; by confessing all sin and taking up the cross of Christ against the world, flesh and devil.

We desire, therefore, that the chil-

dren of men would believe the testimony of truth, and turn from their sins by repentance, that they might obtain the mercy of God, and salvation from sin before it be too late.

Mt. Lebanon, N. Y.

Persons of Principle, v. s. Persons of Circumstances.

GILES B. AVERY.

IN a retrospective view of humanities' history one special class of the human family ever command our respect, reverence and gratitude; to them we look for strength in times of weakness; light, in dark hours; nourishment, when fainting; refreshment, when weary; courage when resolution grows faltering; stability, when temptations and trials thorn our way. These are they who have guided and squared their course in life by principles of righteousness, as judged by the Divine Law.

While the unnumbered millions of earth's giddy throng, in surging masses, have drifted with passions foaming waves, or been driven by the tide of circumstances, in various directions, according as its tide hath flowed and ebbed in various directions, but veered from heaven's course, now turning, for a moment to the right hand path of truth and virtue, if fortune's winds blew in that direction; then to the left, to wander in the wiles of sin, if temptations, or the influence of the multitude led in that course, persons of principle have held on the path of virtue, true as the needle to the pole, and steadfast as the rocks of Gibraltar.

In all ages, in all climes, in all kingdoms or governments of the world, the citadel of strength, and the bulwarks of

protection for human society have been built up and sustained by those stable benefactors of society, (few though their numbers have been, compared with the masses,) who have consecrated their lives, fortunes and honors, unselfishly, to work God's work as best they understood it, though reviled, scoffed, or persecuted by the heedless, giddy throng of persons of circumstances!

Noah, Abraham, Moses, John Baptist, Jesus, Peter, Paul and their coadjutors—the saints and martyrs of yore together with the "Two Witnesses," male and female servants of God, who all adown the dark ages, kept their eye on God, and his work for human weal, and wrought with its spirit and power. These, together with nameless and numerous others, who, regardless of opposing circumstances, have consecrated their life work to human reform and progress, and become the great benefactors of our race.

Of these were those who received the baptisms of the prophets of Bible record, and of the French prophets of later date, and lived in obedience to the inspired dictum of those periods. A few of these fled from the tyrannous persecutions of France, to England, and their work culminated in the advent of a new and great dispensation of God's mercy and grace; when the spirit of the Lord brooded over the waters of human conditions, and prepared a few noble souls to receive the Testimony of Christ's Second Appearing, those who buckled on the armor of faith, and fought the fight of the Christian warfare, to the pulling down of the strongholds of Satan. Of this number were Mother Ann Lee, and pioneer members of her little church.

However noble the endeavor and en-

terprise that persons of circumstances engage in, for a season, when obstacles are thrown in their way, when opposition is to be encountered, when persecution lifts her thong, these laborers forsake their field of toil, fold the banner they had thrown to the breeze in the days of prosperity, abandon their noble enterprise, and slink back into listless indifference and disgrace, reminding us of the patriarch Jacob's admonition to his son Reuben—"Unstable as water; thou shalt not excel!"

But, did Jesus relinquish the strife when thousands who encored him with praises and believed on him one day, forsook him the next? In no wise! He pursued his godly course till life's bitter end! Did the suffering disciples, and the noble martyrs who followed Jesus in ages past shrink from duty, and lock up their testimony and heart's fervor in silence because of the wicked opposition of souls unwilling to bear the cross of Christ? Far from it! They toiled on till life's threads were spun!

Did Mother Ann Lee, and the noble Elders with her, or their faithful successors, the early pioneers of this gospel work of the "Latter Day," the day of *Christ's Second Appearing*, relinquish their efforts to save souls, by constant labors, early and late, because many souls who once set out fair in the way of God turned back, no more to tread the goodly paths of self-denial and the cross? They did not! They toiled on, through life, to plant and establish souls in the Gospel of Christ, in this land of liberty of conscience.

Even worldly philanthropists, from secular or humane motives, have been more persevering than to abandon noble pursuits, because of meeting buffetings,

disappointments, sufferings, oft-times intense. Witness John Howard, who gave his fortune and his life to relieve the sufferings of his fellow men impaled in prison's doleful precincts. Witness the unflinching efforts of the world's discoverers and inventors, Columbus, Americus, Morse, Harvey, Ged, Arkwright, Watt, Fitch, Howe, McCormick; and numberless others,—Cyrus W. Field, in starting and instituting the Atlantic Ocean Telegraph cable. To accomplish this he crossed the ocean fifteen times, and, though he met with many failures, and the loss of immense fortunes, and 1488 miles of cable, worth many hundreds of thousands of dollars, he persevered until his labors were crowned with success, and an immense fortune is his reward personally, while the value to the civilized world, in mercantile and civilizing purposes is beyond the reach of human calculation at present.

Examples numberless might be presented for patronage. But, to souls who, with open eyes can trace human history, the task is needless. The most gigantic and noble enterprises ever accomplished by the sons of men, have been achieved only by a dauntless perseverance, under exceedingly harassing and burdensome difficulties.

Difficulties sternly met and overcome, tone the spirit with a deathless energy, sometimes apparently almost superhuman; while a good and possible purpose relinquished for want of persevering effort, is the author of discouragements and, sometimes, of dissipations, ignominy and disgrace!

But, life's pressing needs are before us; there are millions who need salvation; there are souls seeking the bread

and waters of life, ministering spirits, heaven born souls, are needed to herald the gospel testimony to the suffering millions groping in spiritual blindness, and wading in the marshes and pits of sensual degradation and sinful pleasure.

There is a harvest field ripening and ripe for the sickle of the Lord; and willing reapers are needed to gather into the heavenly 'garners the prepared guests to the wedding of the heavenly Bride and Groom. Welling up, welling up daily, are all the urgent necessities for action in the house of God. To be idle, is to provide for destitution and loss. To be indifferent, is to be shamefully degraded. To be negligent of duty, is to incur the displeasure of the heavenly hosts, and all living souls in the house of God on earth. To be opposed to the work of creating souls anew, giving them a birth into God's Kingdom, is to incur the necessary chastisements from the hand of God that gloom the soul in misery and merited woe, while, to unflinchingly work for God, is to win crowns of glory, honor, and immortal life! Ho for the workers in God's field of redemption from sin, and progress of the human race in wisdom and virtue.

Mt. Lebanon, N. Y.

TESTIMONY OF HANNAH COGSWELL.

I RECEIVED faith in the present testimony of the gospel in the fore part of January, 1781. I was then in my eighteenth year. I went to Watervliet to visit Mother and the Elders, and was received into their family. I lived and lodged in the room with Mother Ann more than four months. She taught me to confess and repent of my sins, and

take up a daily cross against my carnal nature. In obedience to her teaching I have found salvation and have "escaped the pollutions that are in the world through lust."

Mother left Watervliet, N. Y. and set out on her journey for Harvard the first day of June following. I remained there till the twentieth of November, and then came to New Lebanon, N. Y. to live. While Mother remained with us, she visited many places where her testimony had been received, at some of which she spent considerable time, particularly at Harvard and Ashfield. I visited her in every place where she tarried any length of time, and I ever found her a perfect pattern of godliness, both in word and deed. Her soul was filled with the power and gift of God, and her testimony against sin was as a sharp two-edged sword; yet she was meek and merciful, kind and charitable, always ready to comfort the afflicted and help the needy.

I have been with her in times of persecution, and have repeatedly witnessed the wounds and bruises which she received from the hands of her wicked persecutors, who hated her for the testimony which she bore. She was truly, "a woman of sorrows, and acquainted with grief." I feel confident that in point of suffering and persecution, sorrow and cries to God, day and night, for the salvation of lost souls, she came the nearest to the Lord Jesus Christ of any woman on earth. I know from personal acquaintance that she was a very temperate woman in all things; and she taught the same to others.

I can testify with confidence that, in obedience to her precepts, I have been kept from sin and from all manner of

wickedness. This blessed power of God which was in Christ Jesus, I received through Mother Ann. Can it be possible that so much virtue and goodness, justice and truth, as we have truly found in her, ever proceeded from a corrupt fountain? All the false accusations and slanderous reports that have been spread abroad in the world, cannot injure Mother Ann, nor destroy her testimony. And though they may deceive and impose upon the understanding of strangers, yet they cannot alter the feelings of any of her faithful followers, who know the truth by personal acquaintance and actual experience.

Is it not very singular that those who had very little, if any personal acquaintance with her, and some too, who perhaps never saw her, except when they came with mobs to persecute her, should pretend to know so much more about her than those who were with her day and night, and knew all her proceedings, and who can confidently say, in the truth and sincerity of their hearts, that they never found any evil in her? Can rational people be led to believe that we were such dupes and idiots, as to be incapable of knowing whether the abominations alleged against Mother and the Elders were true or false, when we had so fair an opportunity? Will they suppose that we were so blinded by delusion and fanaticism that we could not have seen, if any thing of the kind had been transacted? The truth is, we were not blinded nor deceived. Mother Ann's testimony was keen enough against every wicked thing to keep us on our watch; and had she been guilty of those sins, it would have destroyed our confidence in her at once.

I have not been led blindfold by a

vain imagination these forty-five years past. I know by the revelation of God in my own soul, that Mother was the Lord's anointed, and that Christ really began his second appearance in her, and dwelt in her, and that her body was a temple for the Holy Spirit. 1 Cor. vi., 19. However incredible this may appear to an unbelieving world, we know that we are not left in darkness and doubt concerning these things; they are as clear and certain to us as the light of the sun. Here we find the promise of Christ verified: "He that followeth me shall not walk in darkness." Jno. viii., 12.

I know of a certainty, that Mother Ann had the gift of prophecy and the revelation of God, by which she was able to search the hearts of those who came to see her; for I have myself been an eye witness of it. I have known some to come to her under a cloak of deception, thinking to conceal their sins in her presence; and I have seen her expose them by the searching power of truth, and set their sins before them; so that they have been constrained to confess, with guilt and shame, that she had told them the truth, and to acknowledge that the light and revelation of God was in her. I can say with the apostle Paul, "I speak forth the words of truth and soberness;" my eyes have seen and my ears have heard what I have stated: it is no vain imagination.

By obedience to the testimony of the gospel, which I received from Mother Ann and the Elders who stood with her, I have found salvation from sin; and this feels more precious to me than all created things. Why then should I hold my peace? I am not ashamed to acknowledge Mother Ann as my mother in Christ. I know she lived a pure and

sinless life. I know that she loved righteousness and hated iniquity; and I can bear witness that her soul abounded in goodness and love; and that she was able to minister the same to others, as I have seen and felt it in numberless instances. I know that the spirit of Christ was formed in her; and I have ever found the same spirit in all her faithful followers. I have been well acquainted with all her successors in the Ministry, and I have always found in them the same godly example, and the same Christ-like spirit. I feel a firm and unshaken confidence that, in obedience to her precepts, they follow her as she followed Christ. Under their ministration, and in obedience to this gospel, I feel my faith established and my soul resting on a sure foundation, against which the tongue of slander and the gates of hell can never prevail.

To the truth of these things I can freely bear witness in the presence of God and before all men. I express my feelings with a heart of thankfulness and gratitude to God for such a privilege. Under his divine blessing and protection I leave this testimony, for the benefit of all who love the truth.

Mt. Lebanon, N. Y.

[Contributed by Harriet Shepard.]

MY HEART'S DESIRE FOR THEE.
Colossians i., 9—11.

G. M. TAYLOR.

Oh the dower of heavenly treasure
I would wish for thee to-day!
Oh the endless, countless blessings
I would strew upon thy way!
Not the world with all its glories
Nor the wealth that it can bring,
But the truer, lasting riches
From the hand of Heaven's King.

There are depths of bliss unfathomed,
There are heights of joy unknown,
There are pleasures unexhausted
That may yet be all thine own.
I will lift my heart with longing
To the Golden Throne above,
I will seek for thee from Jesus
All the fullness of his love.
So thy life shall pass in gladness,
And thy daily path shall be
One of brighter, clearer shining,
As the Lord reveals to thee
All the secret of his presence,
With its wondrous light and love,
Precious foretaste of the rapture,
In the blessed life above.

DEATH.

MARY WHITCHER.

We do not speak of death
With careless air;
But with a reverence
And Christian care.
Although we live to die
And die to live,
As was the Savior's word,
Our life we give.
For whoso saves the first,
The sinful life,
Must forfeit higher claims,—
The Christian strife.

Canterbury, N. H.

SUNSET.

HARRIET A. JOHNS.

ONE evening on silently watching the sun as it slowly descended behind the western hills, I was deeply impressed with the grandeur of the scene. The western sky was as a sea of fire while all things in nature illumined by its brightness seemed to bespeak the perfectness of the Master workman. Its diverging rays as they passed through the soft fleecy clouds gave to each a different hue and while these floated leis-

unrely by each other the colors constantly changed yet the beauty of a harmonious blending was gorgeous indeed. The birds meantime were singing their evening praises, while the soft breathings of the zephyr I fancied to be in such close communion with their Maker as to repeat the injunction of our Lord and Savior: "Be ye therefore perfect even as your Father which is in heaven is perfect." The sun having lighted this part of our globe was about to shed its cheering beams upon another portion of God's vast handiwork. As my eyes lingered on the loveliness of nature my thoughts reverted to the time, referred to in the Bible when the morning stars sang together. The constant recurrence of the seasons, the unchanging character of all that God has made in nature is proof positive that there must be a Supreme Being who cares for the unfoldment and highest good of all his works, and that I even I am one of those upon whom his rain descends and his sun shines and I asked myself, in whose or in what service am I giving the powers which God had assigned for me to use? Am I living and simply caring for those things which perish with the using and laying up my treasure where moth and rust doth corrupt and where thieves break through and steal? Of this manner of living I have been duly instructed, and if I have turned my attention to seeking first of all things the kingdom of heaven and its righteousness and if my Brethren and Sisters are the angels of that heaven then I should be exercised in their good, should always be giving the kind word so becoming to a gospel companion, always be trying to cheer the weary and more heavily burdened. In this way, toiling

with hands and heart I shall gain the treasure which will be as food and clothing in the eternal realms.

Ah the moral lesson which I seem to draw from the sunset is perpetual constancy and faithfulness. Life is made up of little, and our duties only come one by one, thus there seems no excuse for me to refuse any duty or sacrifice. The Savior having so plainly marked out the way for all to pursue who will be his disciples, my heart breathes the prayer that as I give my hands to the execution of life's duties I may be clothed and inspired with the spirit of divine love, goodness and mercy. That my life may draw others to glorify our Father in heaven, even as the glorious sunset changed my thought and filled my mind with love and adoration to God the author of such wondrous beauty.

Canterbury, N. H.

EXPERIENCE.

NANCY G. DANFORTH.

BEING blest in childhood with praying parents, I was early impressed with a sense of right and wrong, also the need of strength beyond myself to enable me to resist evil desires and to live aright.

Many places in my quiet home, could they speak, would bear witness to earnest prayers offered even when a child of not more than six years, and up to the age of seventeen, when after relating my spiritual exercises in presence of the elders of the church, I was judged worthy of membership with that body. Accordingly I was baptized, and joined the denomination of Free-will Baptists.

Notwithstanding being held in union by that church and striving to obey its teachings; still I did not find that salva-

tion which my soul desired. Thus passed six years amidst hopes and fears, with many prayers and cries to God for some way of deliverance from the reigning power of a sinful nature. About this time, when hope had nearly given way to despair and life was becoming a burden, I decided upon a visit to the Shakers in Canterbury. Being, through false reports, to some degree prejudiced against the people, I closely scrutinized all that I saw or heard. I soon found there was a testimony here which, if obeyed would save the soul from sin and give power to overcome all evil temptations and desires. This gospel testimony calls for an honest confession and repentance of every known sin; it requires a life of love and peace; purity of heart in all things. It is in this way that I have been striving to live for nearly forty years, and find that the closer I maintain these precious God-given principles, the more real happiness I enjoy. Life is no longer a burden, but all too short to accomplish the good I desire to do. Neither do I look into the future with dread forebodings of what may be hereafter. I have to-day in which to do good; to bless all the virtue I see in others; and where any wrong is manifested, to pray that this gospel of love, may eventually so light the dark places that error may be forever banished from the soul. Surrounded by those I love, who are striving for the same end, why should I not be happy and rejoice?

Canterbury, N. H.

THE most striking contrast between the Mosaic Dispensation and the law of Christ, is the bold materialization of the former, and the purest spiritualism of the latter.

[Contributed by G. B. Avery.]
THE KINGDOM OF HEAVEN'S WITHIN.

WILLIAM CLAY.

AH, what is the soul, in its prison of clay,
But a poor orphan child from the stars,
Like an eagle, it aims for the regions of day,
But strikes on the hard iron bars.

With bodily wants, and low earthly care,
It frets out its poor mortal life,
Now radiant with hope, now black with despair
Till it sinks down a wreck in the strife.

In this cold barren world of sorrow and pain
The spirit seeks vainly for rest, [gain
We chase the false phantoms of pleasure or
And find them but shadows at best.

We make ourselves slaves to this carcass of sin
And all for mere clothing and food,
While the God-imaged soul is starving within
For the noble, the true, and the good!

Would ye learn a great truth more precious
[than gold
Would ye fly for a refuge from sin,
Remember 'twas taught by the Savior of old,
That the kingdom of Heaven's within.

When man to his godlier nature is true,
And the conscience within is at rest, [hue
Then the earth and the sky take a heavenlier
Like the beautiful land of the blest.

When the brute in our nature is under control
And the heart to its maker is given [the soul
Then God's Divine Spirit doth shine through
As stars through the clear vault of Heaven.

Some pure gifted souls, like the great God of
[light
Shed sunshine wherever they go. [bright,
All things that they touch grow both lovely and
And they make their own heaven below.

Like the poor blinded worm in darkness and
We are groping our way to the skies, [doubt,
Ah, 'tis only within and never without
That the secret of happiness lies.

What matters this life with its terrible jars,
Its trials, its sufferings and woe?
Let the spirit be calm and serene as the stars
While the clouds rage in fury below.

Would ye learn a great truth more precious
Would ye fly to a refuge from sin, [than gold
Remember 'twas taught by the Savior of old,
That the kingdom of Heaven's within.

—Selected.

THE APOSTOLIC COUNCIL.

LOUIS BASTING.

ONE of the most interesting episodes in early church history is the council held in Jerusalem, as recorded in Acts, xv., and it may be instructive to consider the cause which led to it, and the manner in which it was conducted and brought to a conclusion.

The first converts to the new faith had been Jews exclusively, among whom was a large company of priests. They had been brought up in the strictness of the ancient formalities of the law, and they still clung to those observances, especially circumcision and abstinence from food declared ceremonially unclean. Then came a revelation to Peter, in consequence of which he preached the gospel to the gentiles also, not requiring any conformity to Jewish customs. Paul also had converted many who had not been under the law. All this aroused the indignation of certain ones of the Jerusalem church, who took it upon themselves to go to Antioch, where Paul had established a congregation, and to represent that circumcision was necessary for salvation. Then the matter was brought to an issue, and the whole question was wisely referred to the mother-church for a decision. A crisis had evidently come upon the infant church: on one hand were all the influences created by national tradition and education, on the other were the far-seeing eyes of liberal hearts who recognized the gentile world as the true harvest-field and who felt unwilling to lay upon them the yoke of non-essential formalities.

The composition of the council by which these momentous questions were to be decided, was a most significant

one. There were the twelve apostles, every one of whom held his commission from the Master himself, yet they did not claim exclusive authority to decide the matter before them; nor did the elders, appointed by the apostles, arrogate to themselves legislative powers; the matter was decided by the apostles, elders and brethren—by the whole church in council assembled. The discussion was evidently unrestrained, for there was "much disputing," and the result of the debate was finally summed up by James, bishop of the local church. It is noteworthy that it was James, not Peter, the "rock" upon whom the church was to be founded, who acted as presiding officer and exercised the most commanding influence. Nor was James' "sentence" anything more than a counsel, embodying the sense of the great majority of the meeting, declaring that gentile converts should not be required to observe the Mosaic law.

A few prohibitions were however insisted upon, possessing great importance by having the effect of separating them from old customs and associations, and leading them to a new mode of life of higher rectitude.

And the future proved the wisdom of the council. A threatening crisis that had endangered the very existence of the church, was happily averted and unity of faith and action brought about. It would have been impossible for any one man, or any one set of men, to secure such results, no matter how high their standing or how pure their intentions might have been, but by the simple expedient of calling the faithful together and affording an opportunity for exchange of thought and discussion of views, they were enabled to arrive at a satisfactory

decision. A noble example was presented by the bishop of the Jerusalem church. He himself belonged to the old school and was opposed to innovations; yet when he saw the drift of the sentiment pervading the assembly, he gave his adherence to it at once and recommended its general adoption. His name has gone down in history as Saint James the just.

God dwells in humanity. "Where two or three are gathered together in my name, there am I in the midst of them." When, therefore, a crisis arises in the affairs of men, whether it relate to state or church, experience teaches that it is safe, wise and statesmanlike, to go to the people for counsel; for the masses of the people are honest and trustworthy and will sustain and support the leaders that have confidence in them. The advice of Lincoln to an aspiring young man was to keep as near as possible to the people. The wise leader, having the good of humanity at heart, will seek to ascertain the voice of the people, for it is the voice of God.

Mt. Lebanon, N. Y.

POLYGAMY.

CHAUNCEY DIBBLE.

GREAT efforts are being made just now to reform Mormonism. Is there any abomination in Mormon life that exceeds the degradation, depravity and dissipation that prevails in our large cities where schools of vice are tolerated yea licensed by law and that under the shadow of the churches? Men called Christians who would cry "Down with Mormonism," will deign to patronize by example these haunts of wickedness. How is it that law has no right to pre-

vent evils which are sinking young and old into misery and shame. Is it not terrible for Christianity to struggle under the intolerable disgrace from beings in human form educated in brothels. Is it not time for Christians to awake, and all philanthropists who desire the elevation of humanity, to an evil far worse than southern slavery?

Shakers, N. Y.

GOD'S PLANS.

MARIA WITHAM.

LET those who love God supremely, rejoice that they are counted worthy to suffer for his name's sake. Earth has no honors which can compare with those that come from God only. We may complain of the wickedness of the world at large, but this will not work a reformation. Can we make any efforts to increase the good, and counteract the evils, that now exist in society? There is a peace that God will bestow on those who do his will, and safely rest the result with Him; it brings us into communion with Him. Those who come the nearest to the divine standard will experience more of the divine favor, and will coincide with their Maker's will by a life of willing sacrifice. It is the faithful who eat of the hidden manna.

Enfield, Conn.

ACTION.

MARION PATRIC.

EVERY way we turn we see the necessity of action in the divine life. If a full granary would be had, we must make preparations to fill it; and if we would have the fullness of the heavenly

garners we must labor for it, and we must do the share of work that falls to us to do. The emotions, and pleasures, arising from self-sacrifice give satisfaction to the active worker in the Lord's vineyard. The peaceful haven may stretch itself out before us inviting in loveliness, but if we sit idly down waiting for some favorable breeze to waft us thither, we may be disappointed in our expectation. Our time on this earthly shore is of short duration, and every action will meet its due reward, therefore to insure the legacy purchased by the humble worker whose every desire is to do the will of God in all things, the utmost concord of feeling and action must exist, for success, and victory will distinguish the active Christian.

Enfield, Conn.

Correspondence.

Enfield, Conn., 1886.

DEAR CHILDREN:—A Happy New Year to you all. How swiftly the years pass away. Make the most of this one. Turn over a new leaf in the volume of your lives, and on it write virtuous deeds. Each new year seems like a golden promise, and may this one hold a germ of abiding joy for you.

What of the past year's journey? Have you made progress heavenward, or taken steps backward? There is no standing still. The question is a serious one for you to consider. So many things left undone, so many neglected opportunities dropped along the wayside never to be recovered, you would gladly turn back and gather them up. But alas! only the present is yours. In reaching for things that are past, you too often reap "a harvest of vain regrets." It is time for good resolves, for better endeavors, and a purer life. Virtuous living is worth more than resolutions. It is not enough to mean well. Do well. "Live unspotted from sin."

Never put off vows of amendment. "One

moment today is worth two tomorrow." No day like today. If your today is well spent, lasting happiness will be yours. Time well improved brings peace to the spirit. Cherish a noble ideal and strive to live up to it. Grow better today than you did yesterday; better this week than you did last; better this year than you did last year.

In eternity you will appear in the garment that you have formed during your earthly pilgrimage. There may you meet, sometime, and there may you greet each other in the happiest of all New Years.

Your Brother,
Daniel Orcutt.

Shaker Village, N. H. Dec. 1885.

BELoved ELDER:—Prompted by love as for a gospel parent, I in this express my gratitude for the same. I never come into the presence of souls purified by the gospel without an impression is made which opens an avenue of thought in relation to my own condition and purpose.

Our meeting of last evening was replete with testimonies against the spirit of the world in its every form. The one theme of thought that has occupied my mind since then, is that of the loveliness of young men and women, possessing the adequate faculties for every worldly pleasure, and who in obedience to light and conviction, are endeavoring to crucify every carnal propensity, that they may become true Brethren and Sisters in the virgin relation.

I love this relation because of intrinsic value to the soul and I feel determined to square my life by the testimony which makes a separation between flesh and spirit. They are opposite elements and cannot coalesce and any endeavor that any one may make to combine them will not only prove futile, but if persisted in, will eventuate in the spirit of the world.

I trust and have reason to believe that every one is endeavoring to do right, and yet my first and great concern should be and is, that I am trying, faithfully, to discharge every duty incumbent upon me both spiritual and temporal.

Accept the love and gratitude of a gospel child,
Arthur Bruce.

Shaker Village, N. H., Sept. 1885.

MY DEAR PUPILS:—I chanced to fall into a swarm of "Do's," this morning, while inspecting an old paper, and as they all seemed to be addressed to the girls of the present age, I could not bear to destroy them, though just on the point of polishing the cook-stove with the paper to which I refer. I thought just then, however, of half a dozen sensible school girls that I once knew, who would not only be interested in reading and thinking about this family of "Do's," but would adopt them as their own. You will perceive that there are nineteen petitions all introduced by the auxiliary "do." Will you kindly read and re-read them.

What Girls Should Do.

Do answer your letters soon after they are received, and do try to reply to them with some relation to their contents; a rambling, ill-considered letter is a satire upon your education.

Do, when you talk, keep your hands still.

Do observe; the faculty of observation, well cultivated, makes practical men and women.

Do attach as much importance to your mind as to your body.

Do be natural; a poor diamond is better than a good imitation.

Do try to remember where you put your gloves and card case; keep the former mended and the latter filled.

Do recollect that your health is more important than your amusements; you can live without one, but you'll die early without the other.

Do try to be sensible; it is not a particular sign of superiority to talk like a fool.

Do be ready in time for church; if you do not respect yourself sufficiently to be punctual, respect the feelings of other people.

Do get up in time for breakfast.

Do avoid causes of irritation in your family circle; do reflect that home is the place in which to be agreeable.

Do be reticent; the world at large has no interest in your private affairs.

Do cultivate the habit of listening to others it will make you an invaluable member of society, to say nothing of the advantage it will be to you.

Do be truthful; do avoid exaggeration; if you mean a mile say a mile, not a mile and a half; if you mean one say one, and not a dozen.

Do, sometimes, at least, allow your Mother to know better than you do; she was educated before you were born.

Do sign your full name to your letters.—*Exchange.*

Let me hope that you will resolve to respond to each petition practically, that you become a practical "salvation army" among the millions who need a saving influence so much. You may think my selection very plain and almost personal, but let me assure you that it is from a personal regard for each of you that the writer moves the pen, for you have been among my long cherished hopes for future usefulness.

To-day finds you in the blackberry field, a most interesting pastime I dare say,—One that should inspire you with gratitude to God for the bounties received without the asking. The fresh, sweet breezes, the sunshine, the shade, the vines loaded with fruit, and anon the ripe clusters lying half concealed in brake and brier, show to you what welcome, luscious fruit, can be found in the deep recesses of obscurity, apart from the varied confusions and influences of this big world.—So may you, like the more perfect fruits grow and ripen beneath the shelter of God's perfect law, on the enchanted soil of virtue, in the environments of modesty and innocence until the Christ spirit of purity and power, shall call you forth, to do and live for others, or in other words, till

you are spiritually able to be as a shelter and shade to other growing minds. You are only a few out of the millions of your age and nation! Is it not then of some consequence how you think and act? You who have in possession the knowledge of right and wrong. Dwell upon these mighty conceptions, my dear girls, and let all minor considerations be lost in your one desire to redeem your own souls, and help the grand army now lying encamped around you.

Your Teacher and Friend,

A. C. Stickney.

[Contributed by Elder F. W. Evans.]

THE COST OF MONEY.

A good many shallow and improvident people rail at persons of substance for being so cautious in the expenditure of money. When a man or woman of means exercises judgment in purchases so as to secure the worth of their money, it is attributed to stinginess, and if they head a subscription with \$100 the foolish spendthrift makes an outcry because it is not \$1,000. The difference is not so often in liberal dispositions between these two classes of people as it is in sense.

The prudent persons have a realizing sense of the value of money because they know that it invariably represents hard labor somewhere. The fools talk and act as if it fell like the dew from Heaven. The prudent are governed in their outlays by considerations which embrace the future as well as the present, and they recognize a wide range of obligations and responsibilities in the distribution of a fund which always means the sweat and travail of anxious toil. The shallow pates throw money away as recklessly as if it were mere sand and pebbles, and when they have exhausted their store, usually levy tribute on the prudent and self-denying. They scorn the idea of judicious deliberation in their expenditures, but they rarely exhibit any pride when it comes to draining

those who have displayed more sense and self-restraint.

The so called "stingy" people don't leave their families unprovided for, if they have families who can be managed at all, and they don't leave unsettled debts. Their books always balance. They can help in private and public concern when they see fit to do so, and they are never found in the lists of bankrupts. It will generally prove to be the case that their imputed parsimony is only abstinence from extravagant pleasures and useless besides injurious luxuries. They do not cast quarters and half dollars loosely about because they know them to be component parts of a dollar, but when substantial sums are needed for building purposes and other enterprises on a scale of magnitude, the accumulated quarters and half dollars which they have saved enables them to carry out respectable plans and consummate some useful ambition. Whenever you hear some silly rattlepate of either sex denouncing any one as "stingy" you are pretty safe in deciding that the person denounced has substantial and admirable qualities in comparison with the vaunting spendthrift who has no conception of the significance and cost of money — *Pittsburg Chronicle Telegraph*.

[Contributed by Chas. A. Cook.]

DIOTREPHES.

Among the portraits sketched by inspiration, which have come down through the ages to us, is that of Diotrefes, drawn by the beloved disciple John in his third epistle. Where Diotrefes was born, or lived, or died, we are not informed. He has left neither works or words behind as his memorial. No books embalm his thoughts, no traditions communicate the story of his good deeds. All we know of his story is embodied in these brief words: "I wrote unto the church: but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would,

and casteth them out of the church. Beloved, follow not that which is evil, but that which is good. He that doeth good is of God; but he that doeth evil hath not seen God."

Diotrephes was a church member, that seems plain. How he got into the church is not known. It was a poor fisherman who caught such a fish. But he was in, and was inclined to stay in, no matter who else might be shut out. He was probably an office bearer, perhaps an elder in the church. How he obtained office we do not know. We can only guess by comparing his career with that of others of similar character. Somehow, perhaps by smooth talk, apparent zeal, or a profession of piety and humility, he got himself into office; and once in, he could be trusted to stay there. He magnified his office, and magnified himself as the proper man to fill it. He not only filled his own office but run over into others, until he controlled the church. His predominant characteristic the apostle intimates, when he describes him as one who loved "to have the pre-eminence" among them. And as John in his old age was revered and beloved for his worth and labors, there was no place for him in the church where Diotrephes reigned; and so the aged apostle could say: he "receiveth us not." The epistle which John wrote to the church was treated with contempt by this stiff-necked demagogue, whom the apostle describes as "prating against us with malicious words;" and not content with maligning and abusing the apostles of the Lord, he would not receive "the brethren" and forbade them that would, and cast them "out of the church."

Diotrephes loved pre-eminence and attained it. He coveted power and usurped it. He evidently desired notoriety and he has it. His likeness is framed and hung up in infamy before the gaze of the ages. His exalted position only enhances his disgrace. Let the descendants and imitators of this ancient demagogue take warning, lest in seeking to be famous they become infamous, and not only bring upon themselves present disgrace, but at last receive the condemnation of the Lord in the judgment day.

—Selected.

MISS ANTHONY'S FIRST SPEECH.

A PITTSBURGH Dispatch correspondent, indulging in reminiscences, says: The first woman who ever made a speech at a teacher's convention was Susan B. Anthony. She was a teacher in Rochester, N. Y., and after listening for hours to a discussion as to why the teacher's profession was not so highly respected as that of the preacher, the lawyer or doctor, without (as she thought) touching the root of the matter, the young Quaker girl rose to her feet and said, "Mr. President." This simple expression threw the entire convention into a state of utter consternation. The officers for a time were paralyzed with horror and amazement.

Finally the president got his wits sufficient together to tremulously and mockingly inquire; "What will the lady have?" "I wish to speak to the question under discussion," replied Miss Anthony. And then and there were hurrys to and fro. The frightened men flew around to consult each other and decide what to do. The women constituted a universal blush at her boldness. Finally a man got over his fright sufficiently to move that the lady be heard. This motion was discussed pro and con for half an hour or more. It was then decided that the women should have no vote on the matter and the question was settled by the men alone, who, by a small majority, allowed Miss Anthony to speak. The embarrassment of a young girl may be imagined under the circumstances: but Susan stood her ground and courageously and deliberately hit the nail on the head by telling them that as long as women were considered not to have brains enough to become preachers, lawyers and doctors, but only enough to be teachers, every man who entered the profession of teaching tacitly acknowledged he had no more brains than a woman; and, moreover, the reason why teaching is less lucrative is because of the cheap labor of women. So, gentlemen, if you want to do away with the disrespect of which you complain, and exalt your profession, you will have to exalt your co-workers and demand for them fair play and better pay, or words to that effect.—Exchange.

No cross, no crown.

THE MANIFESTO.

FEBRUARY, 1886.

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NOTES.

THE GIFT OF INSPIRATION.

WHATEVER might have been the influences that operated upon the minds of men in an earlier age of the world, in leading them to write and speak of God and his government among the nations, some have been pleased to recognize it as a divine inspiration, a special, plenary gift which directed them into this particular channel of thought and action.

Beautiful privileges are said to have been conferred upon man, of which the present age can see only the shadow or at best hear only the faintest echo. Men walked with God in the evening of the day, and conversed with him face to face, as a man converseth with his friend. On the other hand men were enslaved, imprisoned and deprived of life through manifestation of the same gift of inspiration. The food they ate, the garments they wore as well as a large share of their domestic arrangements came under this same spiritual guidance. A wonderful, mysterious age and unfortunately for us, we can obtain

but little satisfaction through which to pursue our investigation.

Like the thousand and one things that present themselves for examination we are unable to sit in conference with those to whom this gift is attributed, and can only conjecture what may have been the state of mind of those who were engaged as writers, speakers or actors in either sacred or profane history. Peter, the apostle, in referring to the biblical prophecies of an earlier age, informs us that they were not given by the will of man, "but holy men of God spake as they were moved by the Holy Spirit."

"Holy men of God." These have been considered as a privileged class, who under the inspiration of the holy Spirit have written for our reproof and correction and instruction in righteousness. All scripture written under the influence of so good a ministration from the holy spirit must indeed, lead to a life of holiness.

In the Christian church the Brethren and Sisters were urged to so live that they might be able to occupy a corresponding relation to the gifts of the spirit. "Know ye not that ye are the temples of God and that the spirit of God dwelleth in you?" All that might have been spoken or written by a class of men or women in whom the spirit of God dwelt, as was remarked by the apostle, must have been of a high order of inspiration and well worthy the acceptance of those who would walk in the light.

These holy men of God evidently accepted the advanced truths and warned the nation of the inevitable destruction that would overtake them if they failed to become established in righteousness. It could have been nothing less than the

influence of the holy spirit operating upon the conscience, that would raise men and women above the common level of the world, and infuse into their souls that light and zeal, which gave them a confidence to condemn their own fellow men, for the sins of unrighteousness which were becoming so universal in the nation.

Among these divinely inspired teachers, who did not hesitate to instruct, to warn and to admonish; Moses stands pre-eminent. The early age in which he lived and the order of civilization that then was, should always be duly considered, especially if we attempt to contrast the influence of the religion of that age with the present.

Very little direct reference is made to the subject of inspiration in the Scriptures. Only two passages contain that important word. One is found in Job and the other in Timothy, but in the revision of the Bible, even these have been thrown out, so that the theory of a plenary inspiration in the recording of all the cruelties and barbarities and unwonted atrocities of a semi-barbarous age has largely faded away from our former source of authority.

Our present definition of the term, however, is all that could be wanted and covers the whole ground for any need of a past or present age.

Inspiration in a well ordered mind is "a divine influence by which men and women are qualified to communicate moral or religious truths with authority."

It would be a sad comment on the age, if among the moral and religious teachers, none could be found authorized to act in that office. They might well return to the days of the Arab poet and learn of him. "There is a spir-

it in man and the breath or the inspiration of the Almighty giveth him understanding." The gift of a special inspiration is accorded to the writer of this very peculiar work, in which figures some questionable characters, to complete a very questionable story.

The enjoyment of a divine influence, which is the inspiration of the soul, and the minister of God's love to man, is certainly a treasure much to be desired. Receiving the breath of the Almighty, how can man be otherwise, while he is a living soul, than a subject of inspiration. Christians must admit that Christ was the fullness of inspiration, and that his testimony was the very spirit of prophecy, which gave him divine authority to teach moral and religious truths, and the sons and daughters of God in whom Christ dwells, must share in that same inspiration and be able to teach or write the principles of righteousness with a "confidence before God."

"ALL the signs of the time evidence that the voice of God is sounding on all sides and in many forms—all to the end that man may grow and compass the end for which he was made. All humanity is in a process of resurrection, the moving and life-power of which is the Spirit. All are encompassed in this good work of God, as any devout student of true science may discern; showing that in Deity we all have a common Father, and hence as we progress in the stages of our resurrection-birth, we see and realize and act on the truth that we are brothers and members of one body.

THE above from the pen of M. L. Bloom, in the Day Star of Dec. 24th. is another echo of the voice of God among men. It is one of the refreshing signs of advanced thought when one can stop in the whirl of excitement that

is chasing after gold and glory and calmly tell us that "all humanity is in a process of resurrection. That they are coming up into the varied stages of this resurrection birth, to learn of the divine Teacher how they may live and die no more. Those who accept this view of the subject have entered into a work which must ultimate in the Kingdom of God upon the earth. Jesus ascended so far in the resurrection that he spoke with confidence, "I and my Father are one." It was a glorious work, a far better ascension than that of the old prophet in a chariot of fire.

It was a discipline of the mind to that extent that his whole life was in harmony with a life in God; and as Jesus lived, so should those live who claim to be his disciples. Accepting this view we can have but little interest in a resurrection of dry bones as seen by the prophet, or in one of corruptible bodies at the anticipated end of the world.

God's good work, as the writer says, will encompass all, and we shall realize that we are brothers and sisters, members of one body. Our fortunate remove of more than a score of years from the frightful savagery of contending armies, has given us time to reflect, and to ask the question in all kindness, Are we not brothers? Should we not learn to treat each other as the children of one Heavenly Father and heirs of immortality?

If a revival of God's work can find a place among men, and the spirit of the resurrection of Jesus Christ call them forth into new life, which shall establish them in practical righteousness, then we may look with confidence to the advent of the millennium of God's love.

Sanitary.

LIGHT IN THE SICK-ROOM.

It is the unqualified result of all my experience with the sick, that second only to their need of fresh air is their need of light; that, after a close room, what hurts them most is a dark room, and that it is not only light but direct sunlight they want. You had better carry your patient about after the sun, according to the aspect of rooms, if circumstances permit, than let him linger in a room when the sun is off. People think that the effect is upon the spirits only. This is by no means the case. Who has not observed the purifying effects of light, and especially of direct sunlight, upon the air of a room? Here is an observation within everybody's experience. Go into a room where the shutters are always shut (in a sick-room there should never be shutters shut,) and though the room be uninhabited, though the air has never been polluted by the breathing of human beings, you will observe a close, musty smell of corrupt air—of air unpurified by the effect of the sun's rays. The mustiness of dark rooms and corners, indeed, is proverbial. The cheerfulness of a room the usefulness of light in treating disease, is all-important. It is a curious thing to observe how almost all patients lie with their faces turned to the light, exactly as plants always make their way towards the light.—*Florence Nightingale's Notes of Nursing.*

—*Hall's Journal of Health.*

THE CURE OF WARTS.

WARTS are caused by an abnormal growth of certain elements or constituents of the skin. They are more apt to appear in childhood and old age, because at these periods of life the nutrition of the skin is as a rule at its lowest ebb, most inefficient, and is therefore liable to abnormal manifestations. Strictly speaking, they are the result of the excessive growth or hypertrophy of a small group of papillæ of the skin, accompanied by greatly increased production of the cuti-

cle, forming an integumentary prominence. They may be of various kinds, as flat, with but slight prominence, and looking more like a dirty blotch on the skin than anything else, or they may have a prominence of a quarter of an inch or even more on some portions of the body. Being caused by perverted nutrition and abnormal growth, the best remedies for direct cure include such proper constitutional treatment as shall increase the vigor and healthy development of the whole body through improved nutrition. In addition to this, local treatment can be given to remove or dissolve the abnormal growth and stimulate the sub-adjacent parts to healthy nutritive activity. Applications of acetic or nitric acid or a saturated solution of caustic potash carefully made by means of minute pencils or sponges, are among the best methods of treatment.—*Laws of Life.*

TO PREVENT FELONS.—The following directions, carefully observed, will prevent those cuticular and osseous abominations known as felons. As soon as the disease is felt, put directly over the spot a fly blister, about the size of your thumb nail, and let it remain for six hours, at the expiration of which time, directly under the surface of the blister, may be seen the felon, which can instantly be taken out with the point of a needle or lancet.

CHRISTIANIZED CHRISTIANITY.

READING an article a short time since in one of the leading magazines of the country I came to this passage; "There is really great reason to hope that christianity can be christianized." What a commentary on the christianity of the day, the christianity which claims to be the outcome of the teachings of the pure founder of pure christianity. And *how* is this christianity of to-day to be christianized? Must it not be by returning to the path from which all of the so-called christian churches have strayed? Jesus Christ did not found a

church of stately ceremonial, of pealing anthem, of waving censer, of floating incense; but his church was established in the hearts and lives of mankind, a church of good works, of living fruitage. What church is there existing to-day which teaches and *practices* the christianity of the Savior? the christianity which was exemplified in celibacy, in community of goods, in leaving to "Cæsar the things which are" his, and giving to God the life and all things which are His? I know of none except the Shaker church. I do not mean to say that theoretically christianity is not taught, it is, but it is not lived even by its teachers, and were members of any so-called christian church, of any denomination to live strictly and faithfully according to the teachings of Jesus which these churches profess to follow, they would be looked upon just as we Shakers are, as "a peculiar people." The churches, like the nations, have become corrupted through pride, the pride of power and wealth. In the world how often is the expression heard, such and such churches are wealthy churches; and when that is the case with any church its christianity is of the kind that needs christianizing. Even that plain, simple church and people, the Quakers, have nearly become extinct; and why? because Quaker and money-maker came to be nearly synonymous terms. Assimilating with the world, lowering the standard of christian practice to meet the tone of modern morality and the religious tendencies of the day will weaken and corrupt any church. Therefore let us as Shakers, as followers in actual, daily life of the teachings of the Master, as practical exemplars of those teachings, show to the world that

there is *one* church which does *not* need to "be christianized," because it is a church which *is* Christian in the highest and best sense, Christian in its faith, in its teachings, in its life; that its christianity is a living, working one, not one of mere form and ceremony and profession.

May we keep the faith in its purity, may our lives yield plain and undoubted evidence that we are what we claim to be, so that "he who runs may read." May we not only keep the faith and live it, taking no step backwards, faltering not, and yielding not one iota of principle or practice, but may we "Lift the standard higher up," for

"Whoever bears the standard high
With purpose loyal to its name,
Can every principle defy,
Which would a Christian's honor stain."

A.

Canterbury, N. H.

IN THE MORNING.

HATTIE J. HAY.

THE darkness shall disperse, all gloom depart;
The dismal sounds that float through woodland
scenes,

That cause the shrinking soul to start
With dread alarm,
Shall silent be when morning light shall gild
With golden glory nature's vernal bower
To bless the hour.

The air is filled with want and pressing need,
Uncertain lights arise to lure us on,
The soul knows not to what they lead,
For darkness reigns.

Where will we stand when morning light reveals
The path our feet have trod through this long
night
Bereft of light?

Do angels guide our footsteps through the gloom,
Fair silent messengers, by God ordained
To cheer us onward to the tomb

Where all must go,

Where we shall find the morning of our dreams,
Eternal sunshine, light forever more
At Heaven's door?

—*Farmer and Dairyman.*

KIND WORDS.

North Carolina, Lib. Department.

Raleigh N. C. Nov. 1885.

KIND FRIEND;—Please accept thanks for copies of *MANIFESTO* received this date to complete volumes on file in this office.

Yours truly, J. C. Birdsong,
Librarian.

Brooklyn, N. Y. Nov. 1885.

I ENJOY reading the *Manifesto*, I wish you would write more on Temperance, I am engaged in that work, and always read what is in the *Manifesto* on that subject.

E. Youngs.

CHARITY.

ONLY a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
It was all I had to give;
But as pennies make the guineas,
It may help some cause to live.

A few little bits of ribbon,
And some toys—they were not new;
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments—
They were all I had to spare;
But they'll help to clothe the needy,
And the poor are everywhere.

A word now and then of comfort,
That costs me nothing to say;
But the poor old man died happy,
And it helped him on the way.

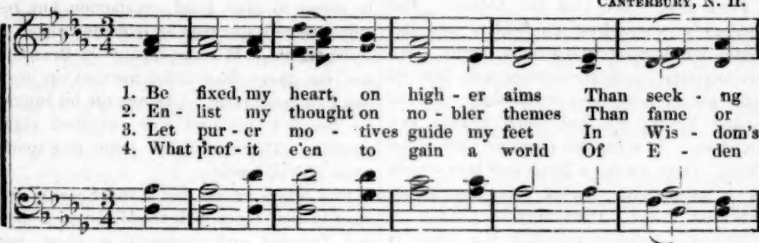
God loveth a cheerful giver,
Though the gift be poor and small;
What doth He think of his children
When they never give at all?

—*The Catholic.*

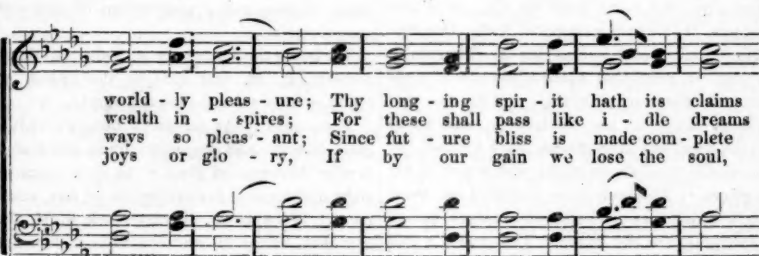
THE Believer's life should be molded and guided by prayerful dependence upon the source of his salvation. Humility which tends to a forgetfulness of self is an unfailing index of true discipleship. —A. E. N.

TRUE RICHES.

CANTERBURY, N. II.

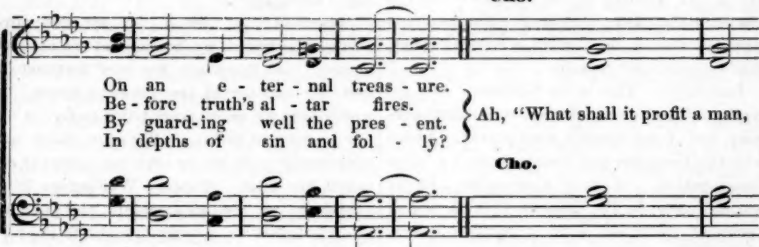


1. Be fixed, my heart, on high - er aims Than seek - ng
 2. En - list my thought on no - bler themes Than fame or
 3. Let pur - er mo - tives guide my feet In Wis - dom's
 4. What prof - it e'en to gain a world Of E - den



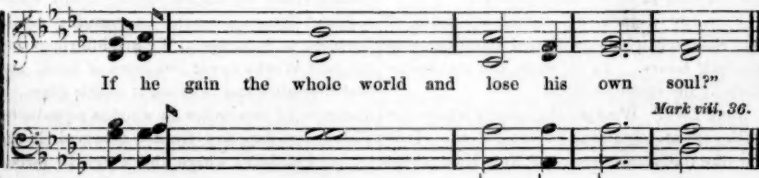
world - ly pleas - ure; Thy long - ing spir - it hath its claims
 wealth in - spires; For these shall pass like i - dle dreams
 joys so pleas - ant; Since fut - ure bliss is made com - plete
 If by our gain we lose the soul,

Cho.



On an e - ter - nal treas - ure.
 Be - fore truth's al - tar fires.
 By guard - ing well the pres - ent. } Ah, "What shall it profit a man,
 In depths of sin and fol - ly?

Cho.



If he gain the whole world and lose his own soul?"

Mark viii, 36.

DIARY. No. 2.

A Trip to Sodus Bay, N. Y.

BY ELDER BENJ. WHITCHER.

JUNE 21st. We visit the school. The teacher is a sister from the Society and has under her charge thirteen active pupils. We are interested in their exercises and listened with pleasure to their recitations. At the Center Family we find some twenty two members. Leaving this place we visit Bisco Cove. Here we see a Birch tree that stands as a monument bearing this inscription. "William Bisco. Died, May 21, 1791."

The circumstances attending this singular case are these. At that date three men were employed by the government of the U. S. to run a line due north from the city of Washington, D. C. to the shore of Lake Ontario. They had proceeded as far as Thornton's Point, or near that place when one of their number died very suddenly, and the two survivors being in the wilderness, and thirty miles from any inhabitants, were obliged, by necessity, to sharpen sticks with which to dig a grave. The body was enclosed in some bark which they peeled from the trees, before placing it in the earth. The grave is still visible and the inscription legible.

We return to the settlement of the Believers at six o'clock, P. M. and are invited to see some Cat fish, weighing eight and ten pounds, also a fish called a Sheep's Head, that weighed four pounds.

June 22nd. This is the Sabbath. We attend public service. Some two hundred persons, not of the Society were present. These with the Brethren and Sisters formed a large congregation. A very appropriate address was delivered by Br. Joseph Pelham which occupied about an hour. Several others gave short exhortations. The season spent in this place was spiritually profitable and we are very thankful for our privilege.

At three o'clock we attend a meeting of the Society, which continued about two and one half hours. In it were the manifestations of the spirit of God.

June 23rd. We visit the quarry where the Believers are obtaining building stone. It is not like the granite stone of New Hampshire

but a curious combination of sea shells, insects, and vegetables. We are shown a white wood tree, that measures twenty feet and six inches in circumference. At their mill they are using a spiral vent water wheel. It seems to give good satisfaction but requires more water than an overshot wheel.

June 24th. We accompany the Brethren and see them draw a fish net that has been cast in a large pond. Among the lot caught we found a pickerel that weighed eight pounds. There are also some nice specimens of bull heads.

This being our last day in the Society, we meet in conference with the Ministry, Elders and Trustees and expressed to them our thankfulness for the kindness and attention that has been shown to us, and receive from them corresponding expressions of love and gospel care.

We leave the Believers of Sodus at three o'clock, P. M. and ride to the village of Glide, where we remain over night.

June 25th. At an early hour we visit a glass factory, and are very much interested in the blowing of glass. It is a curious sight and a novel feature to all of our company. We wait till eleven o'clock A. M. for a packet, but as the anticipated boat does not arrive, we place our baggage on board the line boat, Equity, Captain Vansiver, and move along slowly.

June 26th. At 7.30 A. M. we find ourselves blockaded by boats, and are obliged to stop. At this place we very fortunately met the captain of the packet "Swan," in which boat we sailed from Utica to Lyons on our journey to Sodus. We soon make arrangements with him to take our company on board his boat. Captain Wellington is a gentleman as well as a captain, and gave us the invitation to accompany him to the village of Syracuse, as he thought the drive would be pleasant. We visit the village of Celina where the largest spring of salt water is found that supplies the evaporating establishment at Syracuse. We are informed that the Salt Works cover 180 acres of land, and that the salt water is brought to this place, a distance of two miles in wooden aqueducts. These are supplied from a reservoir in the top of a building where the water is forced

to a height of eighty feet by powerful machinery, at the rate of 300 gallons per minute.

This machinery is propelled by a water wheel, thirty six feet in diameter. We visited the boiling house where there are twenty eight kettles, placed in two rows, and a fire at one end of the range heats the whole number. Four cords of wood is a supply for twenty four hours. The salt when taken from these kettles resembles snow for whiteness.

At twelve o'clock we are again on board the "Packet." At 4.30 P. M. we start from the lock at Syracuse. After sailing one mile we reach another lock where we find fifty four boats waiting for the opening of navigation.

June 27th. On Friday morning we pass Oriskany, seven miles above Utica, having traveled thirty three miles since nine o'clock last evening. At Utica we leave the "Swan" and take passage on the "Delaware." In the P. M. we reach the "Fall Hill Ravine," where the walls of rocks are from fifty to one hundred and fifty feet in almost perpendicular height.

June 28th. We arrive at Schenectady at three o'clock, A. M. and find a carriage ready to take us to Watervliet, and at 6.30 A. M. we are once more in company with our gospel friends.

June 29th. It is the Sabbath. A rainy day. We have no public service. At 1.30 P. M. the Church Family hold a religious service in the Meeting House, which was a manifestation of good gifts.

June 30th. We leave Watervliet at 5.30 A. M. in company with the Ministry, for New Lebanon, N. Y. and arrive at four o'clock, P. M.

July 1st. The Elders of the First Family make us a visit at the Office. We then accompany them to the Family Dwelling and make a general inspection of the building. The rooms are all numbered. The meeting room is well lighted, having three windows on each end and six on the north side. The house is furnished with large, convenient clothes presses, adjoining each room.

In the attic are one hundred and seventy drawers, nicely arranged for the storing of clothes. At the mill we see a planing ma-

chine which does good work. Nothing of the kind has ever been seen in New Hampshire. The boards are passed through the machine on the edge. In the shoe shop we saw a machine for crimping the legs of boots. It would do the work, for one piece, in two minutes. At the school house we saw twenty five pupils. Most of them are quite young, but gave very good recitations.

July 2nd. We visit the Society in Hancock and return to New Lebanon on the 3rd inst.

July 4th. Visit at the Second Order in the A. M. and at the Second Family in the P. M.

July 6th. Sabbath. We attend the Public Service. Believers from several families were present and a large number of persons not of our order. Proctor Sampson is the speaker and addressed the assembly at length. Several other persons made short exhortations. At 1.30 P. M. we attend the service held by the First and Second Order. It is a beautiful season. The singing and speaking is a gift of spirit life, and the hour of worship is an hour of spiritual devotion.

July 8th. Leave New Lebanon for Enfield, N. H. We bid our gospel friends a kind farewell at three o'clock, A. M. and arrived at Shaftsbury, Vt. at five o'clock, P. M. a distance of twenty six miles from New Lebanon. The next day we drive thirty two miles and reach Landgrove, Vt.

July 10th. We reach Windsor Vt. at five o'clock P. M. a distance of twenty nine miles.

July 11th. We leave Windsor at four o'clock A. M. and arrive at Enfield, N. H. at ten o'clock, A. M. and are made welcome to our own gospel home.

Not That Kind of a Ticket: "Take one," said a philanthropic looking man to a youth on a Fulton ferry boat as he tendered him a ticket on which was printed, "Ho! every one that thirsteth." "Thanks, awfully, but I don't drink," returned the youth. "Why, this is a scriptural sentence you should ponder over, young man," said the patriarch in an aggrieved tone. "Is that so? Well, I thought it was a ticket for beer," retorted the worldly minded youth.

Books and Papers.

THE PANSY. Published by D. Lothrop & Co. Boston Mass. The number for January is filled with interesting stories for juvenile readers, and is made very attractive by many beautiful illustrations. \$1.00 a year.

THE NEW ENGLAND MAGAZINE, Jan., 1886. enters an enlarged field with a display of resources and an outline of plans which seem to justify the expectation that it has before it a successful future, and will worthily bear its historic name. The number before us presents a most attractive appearance, within and without. It comes to us as an enlargement of the Bay State Monthly, a periodical which has worked its way into a large degree of favor in Mass. and has made wonderfully rapid advances in public favor. Upon its handsomely designed covers are engraved the seals of each of the New England States, and its pages are profusely illustrated with engravings of unusual merit, the frontispiece being a superb line engraving, on steel, of Chief Justice Waite. The contents include a most readable article on Brown University, by Reuben A. Guild, LL.D.; a choice little poem by Edgar Fawcett; a description of "A Summer Day Outing" on the part of Daniel Webster, by John K. Rogers; an excellent article, descriptive of Attleboro', Mass., by C. M. Barrows; "Art in Book Illustrated," by Charles E. Hurd, of the Boston *Transcript*; "Richard and Gamaliel Wayte, and some of their Descendants,"—among them the Chief Justice of that name,—by Arthur Thomas Lovell; a sketch of Col. Christopher Toppan; a graphic presentation of "Social Life in Early New England," by Anson Titus; a discussion of the Life Insurance problem, by G. A. Litchfield; some chapters of Frances A. Sparhawk's capital story, "Elizabeth—a Romance of Colonial Days; and ably-edited departments, including History, Necrology, Literature, Notes and Queries, etc. This magazine appeals directly to New Englanders, and we heartily commend it as worthy of their support. \$3.00 a yr. Single numbers 25 cents. BAY STATE MONTHLY COMPANY, 43 Milk st., Boston Pub.

SOME NOTED PRINCES, AUTHORS AND STATESMEN OF OUR TIME, is the title of a beautiful book edited by James Parton and presented to the readers by the Henry Bill, Publishing Co. When it is said that in the long list of excellent articles we have a life picture of Arthur P. Stanley, Charles Dickens, Wm. M. Thackeray, The Prince of Wales, Charles Lamb, Thomas Hood, Henry Longfellow, John G. Whittier, Abraham Lincoln and many others and that among the writers we meet such persons as Cannon F. Farrar, James T. Field, Louise C. Moulton, Wm. H. Riding, James Parton, Mrs. John Lillie, Will Carlton and Ben Perley Poore, we need nothing more to assure us that the work is interesting, instructive and eminently profitable for all ages. As Thomas Campbell remarked in reference to his own writings so may we of the work before us. "It

is an inexpressible comfort, to be able to look back, and feel that I have not written one line against religion or virtue." The numerous illustrations in the work add very much to its value, both through pleasure and profit. The press-work is from the Office of Berwick & Smith. The book is printed with a type of a beautiful face on excellent paper, and this feature, to those who are interested readers is a matter of no small consideration.

IF YOU WANT a handsome Calendar for 1886, get Hood's Household Calendar. You may search for days, but you will not get one more artistic, more beautiful, or more convenient than that issued by the proprietors of Hood's Sarsaparilla. It is a perfect gem, and in every respect is the ideal Calendar. Ask for it at your druggist's, and if you don't get it there, send six cents for one copy, or ten cents for two, to C. I. Hood & Co., Lowell, Mass.

THE PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. January. Contents: The Earl of Shaftsbury; Hero-ship and Hardship; Familiar Talks on Phrenology; Two American Statesmen, Aaron Burr and Alexander Hamilton; Character in the voice; Father Time and his Work; Indications of Character in Handwriting; Ruth's Mistake; Another Martha; Dress Reform; etc., etc. Fowler and Wells Co. 763 Broadway, N. Y. \$2 a year.

Deaths.

Elder Peter H. Long, Dec. 29, 1885, at Groveland, N. Y. Age 69 yrs. 7 mo. and 13 days.

RUTH DARROW, Jan. 2, at Union Village, Ohio. Age 79 yrs. 2 mo. and 25 days.

She united with Believers Mar. 27, 1821 and for twenty-five years has led a pure virgin life, and has always been an orderly, faithful and good sister. She was very industrious with her hands and entirely unselfish. One beautiful trait of her character was particular attention and kindness to any one young or old whom she thought likely to be slighted in any way. She was able to be about her usual employment till within a very few days previous to her departure, and has left a stainless and beautiful career for us who remain, to walk in and copy after. Her funeral was well attended and many good and comforting exhortations and solemn admonitions were delivered by divers of the Brethren and Sisters. O. C. H.